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133 on a clear day can be seen from any point in it. On the west side a small hill attached spoils its beauty, seen from seawards, otherwise it is perfectly symmetrical in form. The Indians call it Jepita. It lies [103] in the Cocina district, and is the most dangerous portion of the Goajira. To visit it, I had to persuade Martin, one of the great chiefs, to ac- [115] company me with his three sons, uncles, nephews, &c. We started at daybreak, rode all day, and arrived in time to see the sunset from the [123] top. We only saw three Indians the whole day, yet Martin assured me that all our movements were watched, and pointed out to me two probable places where an ambuscade would be planned for our return. We returned by a different road, getting back at 4 A.M. tired, hungry, and thirsty. I found the height to be 1200 feet above sea-level, or 900 feet above the plain. The rock is composed chiefly of trachyte with large crystals of felspar, similar to those of the Drachenfels on the Rhine. As also belonging to this group may be considered the two isolated hills rising in front of Cardon de los Remedios and Carrisal, close to the north spur of the Cojoro range, called Jallare. They are both insignificant and do not exceed 400 feet in height. The Corros de Carpintero, a small group of hills behind the Cabo de la Vela, are of more importance, they are about 700 feet above sea-level. From Cabo de la Vela to Puerto Estrella, between the hills and the sea, are innumerable cliffs and banks rising to 200 feet, usually with very abrupt edges, and covered with rolled stones.

Rivers properly speaking there are none in the Goajira. The country is cut up in all directions by shallow, dry, sandy beds of water-courses, that during the rainy season carry off the water as fast as it falls. Not even the Macuira Hills are able to send a flowing stream to the sea during the summer, which here lasts at least eight months. It will have been remarked that the Indians have no collective name for [562] their mountains, each little projecting point rejoicing in its own name. With their rivers it is still worse, for not only every water-hole adds a new title to a river—and these are innumerable, the custom being to dig for water in the sand of the watercourses, and as these wells dry up others are dug farther up stream—but every path that crosses the watercourse has its name. Even any prominent rock or large tree is enough to add to the interminable list of river nomenclature. On the plains below the Teta the drainage is effected by numerous small streams winding about in a most bewildering manner, and although perfectly dry, they usually have pools of muddy water at the bends. As the plain is little above sea-level, the water has cut deep zigzag channels, very different from the shallow sandy beds of the hills. The water remaining dammed up, instead of gravitating to the sea, causes the great fertility of the plains.

342 The principal source of water for the Indians are wells. These are of two kinds; first, the most common, by digging, usually in the dry

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bed of a watercourse. As the season advances, and the water recedes, they either dig after it or search for a lower level. Wells of 30 to 40 feet are very common. The water is reached by a staircase cut in the sand with an easy incline. Wells are easily distinguishable from a distance by the water-troughs, hollowed out of divi-divi trees, and called canoes. These are of the most distorted and grotesque shapes, and serve to water the herd. This is very hard work for the poor Indians during the summer months, and usually employs the whole day. Water from wells if taken early in the morning is always clear and cool. When bathing at a well the Indian uses a canoe; if he stops to drink, a bath invariably follows. Every well has a name, and the country is perforated by them like a mining camp. The wells of Chimaro are phenomenal; dug out on the sea-shore, on a narrow strip of sand 100 yards in breadth, with the sea on one side and the salt-pans of Chimaro, with layers of salt many feet thick, on the other, the water is, notwithstanding, perfectly fresh. There are seven holes about 10 feet deep. I may mention that Parashi is the name of a celebrated well dug in the river that drains the eastern flank of Ituma. It means "salt," probably because the water is brackish.

Second in importance are the water-tanks or *casimbas*. These are sometimes natural, as a small lake at the foot of Ituma and the casimbas of Cujus, filtrations from the river Naima, forming a large lake in the rainy season and many small dirty pools in summer, but nature aided by art is the rule. Some are immense undertakings, and large sheets of water, calculated to last a summer through if not too severe; such as Ariapá, the casimba of Puerto Estrella, a large crescent-shaped piece of water of about a quarter of a square mile. The water of these casimbas is always muddy and filthy for drinking purposes. The herds are driven in, and every Indian that passes is sure to bathe, so that in time almost a skin of grease forms on the top; and yet in places where they are it is the only water to be had, truly meat and drink combined.

The Goajira coast abounds in harbours and bays, but none of much importance. Between Rio Hacha and Cabo de la Vela, in the extensive bay formed by the latter, anchorage is found almost all along the coast. Numerous roadsteads have become known through the commerce with the Indians, and quite a large trade is carried on in the small coasting schooners. Further along the coast are three large bays. The first, or Portete, is a large bay, well protected from the easterly trades, and is certainly the best port along the coast. Unfortunately the entrance is narrow, intricate, and with shoals. The next, Bahia Honda, is almost a complete oval, some eight miles long by three miles broad, and with an entrance of nearly three miles broad. It is separated from the sea by a stone wall from 60 to 80 feet at the highest, but not enough to protect the bay from the strong easterly winds that blow with such force here. It makes but a poor harbour, the surf inside during the afternoons pre-

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been completely tamed by the Venezuelans. He, with of course his followers, have found honesty the best policy after all, and are now reformed and peaceful members of society, returned to breeding and agriculture. This shows what can be done with firmness combined with a little judicious tact and management.

The Indians build no elaborate dwelling-houses. Their best ranchos are simple, and constructed in a short time. The roof is covered with the split woody core of a tall euphorbia. This makes a good cool roof, impermeable to water and easily removed when the family flits. The rancho is seldom used for sleeping purposes; for this numerous poles (*tekepa*) are firmly fixed all over the place for swinging hammocks, often three and four to one pole, and crossing each other. Sometimes two and three sleep in a hammock. Further off other poles (*palúmaler*) are found, to tie animals up at, and a small corral or sheep-pen for the goats and sheep is also indispensable in every well-regulated family. The site of a rancho is always carefully chosen, much strategy being displayed in locating the whole, so that each rancho covers the other without itself being seen. Although villages are never attempted, yet a family rarely lives isolated. Everybody bolsters himself with that bugbear of Goajira society, his relations. Their ranchos are always within gunshot distance, so as mutually to defend each other. One is invariably on high ground to dominate the country, the rest are hidden away in nooks and corners where least expected. If one rancho is seen, others are close at hand. In case of attack, this system prevents a whole family being exterminated. One or two ranchos may be taken, but the rest escape or fly to the rescue, as the case may be. At all events the avenger, so dear to the Indian, survives. Each rancho has a distinct name. Besides, every Indian who is anybody has several ranchos spread over the country. To collect the names of the ranchos would be paramount to taking a census of the territory. The following are well-known ranchos, with usually some half-caste from Riohacha trading with the Indians. In the Macuira range, six miles from Punta Espada, is Guarerpá, at the foot of Ara-ura; chief, Caijuna, a Jirnu. Westwards, close to the sea-shore, Chómunao; chief, José Agustin, a Jallariá, a half-caste speaking good Spanish. At the foot of Itujoro, Maguaipá, situated on a slight eminence eight miles from the sea, and is an important trading station. Paraliero, native name of Puerto Estrella, boasts twelve houses and three iron warehouses, with always two or three Riohacheros resident there. The chief, Pedro Quinto, is Epieyu, but his sister Mauricia is the virtual ruler. Inland, 16 miles from Bahia Honda or Taroa is Merunay, another large trading station, usually with two or three Riohacheros established there. The eight ranchos are well located on a plain between Macuira and Parashi. The chief, Seiya, is Epieyu. This is one of the most central stations in the Goajira, and is surrounded by several important places; it is probably